

3  
2. 4. 52

# A SERMON

PREACHED AT S.  
MARIES IN OXFORD,  
THE 17. DAY OF NO-  
vember, 1602. in defence of

*the Festivities of the Church  
of England, and namely  
that of her Majesties  
Coronation.*

Syn. 59. 3<sup>3</sup>

By

JOHN HOVVSON DOCTOR OF  
Divinitie, one of her Highnes Chaplaines, and  
Vicechancellour of the Vniversitie  
of Oxforde.

The second Impression.



AT OXFORD,

Printed by Joseph Barnes, and are to be sold in Fleet-  
streete at the signe of the Turkes head  
by John Barnes. 1603.

SEE R M O N

PREACHED AT S.

MARIES IN OXFORD.

THE 17 DAY OF NOV.

VENUE, 1801. instance of

the permission of the Church

of England and Wales

that of the University

(Continued)

By

JOHN HOLVSON, DOCTOR OF

Divinity, one of her Majesty's Chaplains, and

Teacher of Divinity at the University

of Oxford.

The second Impression.



1801: 46/9

Printed by Joseph Barnes, and sold by the Author,

at the Sign of the Three Kings, in

St. John's Church, Oxford.



TO THE RIGHT HONORA-

ble, my very speciall good Lord, THO-

MAS *Baron of Buckhurst, Lorde high*

Treasurer of England, one of the LL.

*of her Maiesties most honorable Pri-*

*uis Councell, Knight of the honorable*

Order of the Garter, and Chaun-

cellour of the Vniuersitie

*Of Oxford.*



Ight Honorable, the day now  
vsually solemnized to the ho-  
nour of God, and memory of  
those blessings wherewith he  
hath enriched this land in par-  
ticular, and his Church in ge-  
nerall, by the godly and religious government  
of her excellent Maiestie, was with the first cele-  
brated (as we take it,) in this her most loyall and  
Christian Vniuersitie of Oxford, not without the  
example of former times, wherein the like hath  
beene practised to some of her Maiesties prede-  
cessors, though vwith different ceremonie in a  
different religion. Since which time it having ta-  
ken progresse together with Gods manifold bles-  
sings, & enlargement both in place and ceremo-  
nies, testifying the loyall harts, and ductifull lo-  
ving

ving affection of her subiects, both to her royall  
person, sincere religion, and most blessed go-  
vernment, as also their hartty thankfulnes vnto  
God for the: it hath bin oppugned by the Preistes  
& Iesuites, the enemies of her gracious peace &  
happy prosperitie, whether with greater malice  
or ignorance I cannot wel determine. Wherefore  
being called to the celebration of this most hap-  
py festivity, by the nature of my office, which by  
your Lordships appointment (though vnvor-  
thily) I susteine: I thought it a part both of my  
duety to God, & loyalty to my soveraigne Mi-  
stres, to vndergoe the defence of the festivities  
of our Church, which haue their aduersaries at  
home amōg vs, as of the celebratiō of the day of  
her most blessed inauguration into this kingdōe,  
which haue found some maligners both at home  
& abroad, & to dedicate the same to your Ho-  
nor, as my chiefest Patrone vnder her Highnes,  
not presuming to present her sacred Maiesty with  
so meane and simple a service, & so in all humili-  
ty I take my leaue. From Christ-church Novem.  
29, Anno Domini 1602.

Your Honors in all service, JOHN  
HOVVSON Vicecan. Oxon.





This is the day which the Lord hath made, we will re-  
ioice and be glad in it. *Psalm 118. 24.*



His Psalme is a Psalme of thankgi-  
ving, which *David* song vnto God,  
when hee was first invested into his  
kingdome, and translated the Arke  
of the Lord from the house of *Obed*  
*Edom*, *2. King. 6.* with melodie and  
musicke and greatesse festiuitie; in  
which he not onely exhorteth all men  
in a generallie to praise God; and in speciality both *Jewes*  
and *Gentiles*, such as were after the spirit borne of the seed  
of *Abraham*, and detested Idolatrie as *Abraham* did. but  
actuallie bringeth in himselfe, *ver. 17.* the people in this  
verse, and the Priests in the *16. verse*, glorifieng God for  
these great blessings.

*2. King. 6.*

*ver. 17.*  
*ver. 14.*  
*ver. 16.*

The king both privately alone, and publiely in the co-  
gregation, prepareth himselfe to this thanksgiving, ac-  
knowledging Gods iustice in humbling him, his mercy in  
preseruing him in the dales of *Saule* who sought his life,  
and his bounty in investing him into his kingdome, saying,  
*ver. 22. The stone which the builders refused is now become*  
*the head stone in the corner.* I who was reiecte by *Saule*  
and his princes, am now inaugurated into the kingdome.  
Which though it be here an historicall confession, is not  
withstanding a propheticall revelation of the kingdome of

*ver. 22.*

*Mat. 21.*  
*Ag. 2.*  
*1. Pet. 2.*

A

Christ

Christ. *Matth. 5. Act. 2. 1. Pet. 2.*

ver. 23.

The people provoked by their kings example answered him, *This is the Lordes doing and it is wonderfull in our eyes,* And exhorte one another to the celebration of that day in which God had wrought that wonder in investing and crowning him, against whom so many, so great men, so long time had conspired: saying: *This is the day which the Lord hath made, wee will reioice and be glad in it;* and then doe pray for the continuance and long life of their prince and his prosperity, *O domine da salutem, o domine da prosperitatem.* O Lord giue health, giue salvation, O Lord giue prosperitie vnto our king.

ver. 26.

Finally the Priestes seeing this harmony and consent in the people, *blesse them for it, wish them good lucke,* acknowledge that great light and blessing to be giuen of God, and exhorte them to that publike ceremoniall service of God which was vsed in those times. *Binde your sacrifices with cordes even to the hornes of the altar.*

ver. 27.

These words which I haue read vnto you for my texte, haue bin heretofore applied by the fathers of the Church, sometimes to the celebration of the Nativity, sometimes to the celebration of the resurrection of Christ; as wel they may be, this Psalme being figuratiuely and spiritually applied to him, as appeareth by manie places of Scripture: but I am to take it this day literally of the inthroning of David being the day consecrated to the glory of God for the inauguration of our blessed Sovereigne into this kingdom. In which words I obserue the institution of a festival day, and therein, *First* the occasion of the Institution, which are Gods blessings extraordinary, couched vnder these wordes: *This is the day which the Lord hath made.* *Secondly* the author of the Institution: king David. *Thirdly*

3, the End or vse of it; wherein I note an external ioy, *Exultemus*, Let vs reioice: and an internal, *Lætetur in ea*, let vs be glad in it.

First for the institution and occasion of it. It is certaine 1. Part.  
Institution. that all daies were first made and created by GOD; hee made the first day, and the second, and the third & the seventh, and placed in the firmament a great light, namelie the sunne, which by his presence or absence without al respect distinguisheth daies from nights, and one day from another. Nevertheless though God be the auctor of the al, yet hee hath put a difference and distinction betweene them, and is laide more especially to haue made one then another: more especially the Sabbath and holy-day, then the ordinarie day appointed for labour: *Propter opera privilegia a qua fecit in eis*, for certaine excellent and privileged workes which he hath done in them.

And this is noted by the wise sonne of *Sirach Cap. 33*. Who graunting a distinction of daies, but demanding a reason of it, putteth this question: *Why doth one day excell another seeing the light of the daies of the year* (that is the life of them) *comes of the sunne*. & he maketh this answer: The knowledge of the Lord hath parted them a sunder, & hee hath disposed by them the times & the solemne feasts: some of them he hath put among the daies to number, and some of them hath he chosen and sanctified, & exalted unto feastes: that is, some are festival as the Paschever, Pentecost, feast of Tabernacles &c: and some are numeral, the first or second of this or that moneth. Eccles. 33.

For God hath dealt with daies as with men: for men are al of the ground, and Adam was created out of the earth, but the Lord hath distinguished the by great knowledge, & made their waies & reputations diverse: some of them

hath he blessed and exalted, as kinges & princes: and some of them he hath sanctified, and appropriated to himselfe, as Prophets and Priestes: but some hee hath cursed and brought lowe, and put them in meanes estate, and place of base calling.

Now the meanes which God vseth in advauncing some daies before their fellowes, which are made of the same mettall and substance with them, is some excellent worke, some admirable blessing performed in them, sometimes generally to all mankind, sometimes specially to these or those nations. And according to the generality or specialitie, is the quantitie of them: and according to the nature & condition of the blessing or benefite, is the quality of them. For some are such; *Quanta petronius sum urbe frequenter ecclesia*, which the whole Church throughout the whole world doth frequent: some are vset in this countie, in that kingdom. Some are *festivitates magna*, high festivall daies: and some are called the lower feastes.

That general & admirable benefit which was done to all mankind by the creation of man, & the whole world for mans sake, is offered perpetuallie to the memorie of all mankind by the institution of the Sabbath, which although the heathen in time scorned, as appeareth, *Juvenal. Sat. 14. Quidam fortis metuentem Sabbata patrem &c.* yet the whole world ought now, and no doubt in the beginning even before Moses law did obserue it, being a part of the decalog, and consequently in some sort of the lawe of nature it selfe. And therefore that of Iob 3.4. *Dies ille vertatur in senectutem, non requirat eam Deus desuper*, St. Chrysostome interpreteth, Let not God make an holi-day of it. *Non diem illum tanquam suum vendicat dominus*, let not the Lord account it as his day: & learned interpreters vpon that place

obserue,

Juvenal.  
Sa. 14.

Iob. 3.4.  
Chrysost.

and

& A

observe, *Antiquos patres in lege natura, forte etiam lobum Sabbathasse*: that the ancient fathers vnder the Law of nature and per adventure lob him selfe, observed the Sab-

That general and admirable benefite of our redemption which was sufficient for the whole world, but efficient to al the elect of God, as it ought so it hath beene time out of minde celebrated in the feasts of the Conception, Nativity, Circumcision, Passion, Resurrection and Ascension of Christ by the whole Church of God, dispersed farre and neere over the face of the earth, to the honor of God with prayers and thanksgiving for the special benefites particularly called to minde and acknowledged vpon those solemne daies. Wherefore *Erasmus* did not onely absurdly, when he vilified those feasts, and falsely when he said *Nul-  
lus veterum facit ullam festi mentionem*, No ancient writer maketh mention of any feast, though cunningly he searson it with, *Quantum memini*, As far as I remember; but he did amisse also in assigning the reason of the Institution of our Sunday or Dominical day, saying, *Diem dominicū probabile causam maiores nostras festum esse voluisse, ut populus conveniret ad audiendum sermonem Evangelij* that our forefathers were willing to haue the Lordes day a feast for a probable or reasonable cause, that the people might assemble together to heare the word of the gospel preached. For that is not the onely end, or chiefe end of the institution of the Lords day, much lesse of other feastes, seeing God is not onely or chiefly worshipped *Evangelist sermo-  
nis audire*, by hearing the word preached, *sed etia cul-  
tu*, in praising, and magnifying, & lauding God in the memory of his manifold blessings. Seeing *latris* or the worshippe of God consisteth especially in praying and thank-  
giving

Erasmus.  
Annot. sup.  
1. Cor. 16.



giving, and is a vertue morall, & not intellectual. Therefore to despise, (as manie do,) or neglect (as most do) *cultum latriæ*, and gad vp & downe to heare the word preached, as they call it, is not onely against the lawes of this land, the statutes of our colledges, but against the chiefe Institution of the Lords day.

Yet wel fare the wisdom and discretion of our great grandfathers of blessed memory, the saintes of the primitive church, who provided that vpon the festival daies, the course of the Litargie, the Gospell, and Epistle, the Homile, or Sermon should so be ordered, that al should tende to the memorie of that blessing, wherevnto that day was sanctified, that so god might be blessed & magnified for them.

Beloved Christiāns were any one of those excellēt fathers alive, what thinke you would he saie, *Quid diceret, aut quid Nō faceret?* may what would he not do, if he should see the Synagoges of the Iewes where *Moses* was read, more frequented vpon the three solemne feasts of *Easter*, *Pentecost*, and the *Tabernacles*, then the temple of Ierusalem whither by the law al ought at those times to resort to offer vp sacrifice vnto God: if he should see *Oratoria* turned into *Auditoria*, Churches into Schooles, our people desiring rather to be *discipuli* knowers, then *Seraphim*, hot & zealous, crying with the Angels, *holy, holy, holy*, Lord god of hosts: our Sabbathes and Festivities not spent nor any parte of them, in *cultu latriæ*, in the divine service of God, but in hearing an exercise, as some call it, where sometime the houre is consumed, *Nihil dicendo* in speaking neuer a wise word, sometimes *aliud dicendo* in speaking from the daie, from the season, from the text, and sometimes *Male dicendo*, in speaking ill, and flandering their private gouernours or publike magistrates.

But

lurernal.

The authors opinion concerning the necessity & excellencie of devout and holy preaching is to bee read in a Sermon preached at Pauls croffe. 1598 Maij 31. & printed at London. pag. 43.

But I proceede. Not only the forenamed feasts & such like which are called by the Diuines, *Solennes*, are instituted to the service of God, and occasioned by some extraordinary blessing: but other feasts there are, which are called by *Macrobius*, *Satur. l. ca. 16. Imperativa*: by *Vlpian* and other *Civilians Extraordinaria*: by certaine Canonists *Repentine*, which are particular to diuers nations, and celebrated to the memorial of Gods particular blessings bestowed on them. Such are they wherein great Kings & Monarches haue either *Luci auspicia* (as the *Civilians* call them) the daie of their birth; or *Ortus imperij* the beginning of their Raigne. The one is the solemnization of their Nativity: the other, the inauguration into their kingdom: such a one is this here mentioned in my texte, instituted to the honor of God, for the great blessing that beset the Iews when *David* first tooke possession of the kingdome: and such a one is this wee celebrate this day throughout our lande, to giue thanks to God for the happy raigne of our Soveraigne Princeesse.

Solennes.

Vlpian.

Finally, we may conclude of al Christian feasts whether general to the whole Church, or particular to any nation, as *Abulenſis* doth of the feastes of the Iewes, *Omnia festa quæ Deus instituit observanda à Iudeis, fiebant ad recordationem beneficiorum eius*, Al feastes which God appointed the Iewes to obserue were kept for a remembrance of his benefites: except only the feast of Propitiation, *Quod fiebat ad remissionem peccatorum*, which was held for remission of sinnes.

But heere ariseth a doubt, whether Kings and Princes now, or *David* himselfe heretofore did wel and religioullye in honour and glorifie God for this blessing of his inauguration, or anie temporal happines, seeing we must loue & honor



honor God *Propter seipsum, & quia summe bonus est*, for himselfe and because he is chiefly good, and not especially for those benefites he giveth vnto vs.

For every temporal benefite is lesse then infinite, but his goodnesse is infinite, therefore his goodnes should rather cause vs to loue and honour him, then his benefites: therefore though poore simple people may honour God for his benefites receiued, and in hope to receiue more, yet David being a Saint and a Prophet, a man of great perfections, should haue honored god *propter Deum*, because he was God, and not because hee possesse him of the kingdom.

The aunswere in this scarcitie of time must bee briefe: wherfore I say that a man is bound to loue & honor God in that degree in which he honoreth him, that is, *cultu latría* with diuine worship, because he is his God not because he is his benefactor: wherfore if it were possible, as it is not, that any man or other creature could bestow al these benefites that God hath vouchsafed vs, yet wee ought not to honor him with diuine worship with which we honor god nay so to do were impious Idolatrie: Againe if it were possible, as it is not, that God neuer had, nor euer could benefite or blesse vs, yet we were bound to honor him *cultu latría* with diuine worship: and there is no doubt David and other princes honoured God *cultu latría* with diuine worshippe *solum quia pater est, non propter beneficia accepta*, onely because he is God, not for the benefites they had from him.

But because this *latría* diuine worshippe is not *totaliter determinata* namely to these or those ceremonies, to these or those times: and men in this worlde cannot bestowe all times vpon it, therefore *cultu latría* the diuine worshippe

ship or honor is done vnto God, *Quia Deus est*, because he is God: but vpon this day or that day, & in this or that manner, *Quia benefactor*, because he is our benefactor. And thus much of the Occasion of the Institution of this feast, namely some extraordinary blessing, noted in these words *This is the day which the Lord hath made.*

The second thing I obserue in the Institution is the Author of this feast or holydaie. *This is the day which the Lord hath made*; which we are not to vnderstand as though God himselfe had instituted this festiuitie; for these wordes note not the Author, but the occasion of the Institution: the Lorde who makes al daies is saide to make this *specialiter*, *propter privilegiata opera quae fecit in ea*; Hugo Card. specially, for the priuiledged workes which he did in that day. *Propter salutem quam dedit populo & principi*; *Glossa interlin*: for the safetie hee gaue to prince and people: *Propter bonum quod in illa contigit*: *Lyra*. For the good which befel that daie: but the Author of this institution was David himselfe. God gaue the occasion, *David* the institution.

2. par.

Hugo Card

Glossa interlin.  
Lyra.

But because there is a question made enen in these daies, concerning the authority of instituting holydaies both vnder the olde and newe Testament, both among Iewes and Christians, some affirming that in the old law all were instituted by God himselfe, or by his commaundement by Moses, and that to the Mosaical law nothing might be added no not in ceremonies; and forasmuch as the old feasts were abrogated by Christ, and no other instituted by him or his Apostles, except peradventure the Lords day, therefore al are vnlawful for want of authority in the institution, or institutors of them: may it please you to give mee leaue to deliver vnto you, of necessitie verie briefly, vwho haue beene the Authors of feastes and holydaies in both

those times, to both those people, my son and my good girl.

First by the commandement of God himselfe by the mouth of Moses were instituted in the olde law, the *Sabbath* in remembrance of the creation of the worlde: The *Passeover* in remembrance of the deliverance of the first borne: The *Pentecost* in remembrance of the lawe which was given: the feast of the *sound of trumpets*, as some saie for the deliverance of *Isaac*, but more probably *propter liberationem à servitute quæ inter Israelitas fiebat*, for the deliverance from that servitude which was vsual among the Israelites, every seventh yeare: the feast of *Tabernacles*, in remembrance that they liued in Tabernacles in the desert: The feast of *Propitiation* for remission of sinnes. The feast of *unleavened bread* *Quod exierant de Ægypto in magna timore & celeritate*, for that they came out of Ægypt in great feare & hast: not having leasure to leaven the lump.

These are al called *festivitates regulares*, regular, *ordinaria*, ordinarie, *consuetudinalia*, and were instituted and ordained by the commandement of God himselfe. Others there were which were called *voluntaria*, instituted by the will and commandement of the Magistrates vppon some iust and reasonable cause: which though they had their institution from the will & pleasure of the governor, are noe part of wil vvorship to a man, (a word much mistaken among many) being not *contra legem Dei* against the law of God, but *secundum analogiam legis*, according to the analogie of the law, nor brought in at the pleasure of private fancies without al authority.

Fellum de-  
dicationis,

Such a one was the feast of the dedication of the Temple called *Festum Enceniarum*; which was constituted in remembrance of the reedifying of the Temple under Zorobabel: this is mentioned, *Joan. 10. Festa sunt Encenia,*

& *hyems erat*, It was the feast of the Dedication, & it was winter, for it was in December: and was celebrated by our Sauour.

Such a one was the feast which was called *Festum sartium*, the feast of lots, or *Festum Mardochei*, Mardocheus his feast, when by the meanes of *Hester* and *Mardocheus* the Iewes were delivered from the slaughter of *Haman*, & it is mentioned in the booke of *Hester*.

Festū Mardochzi.  
Hester c. 9.

Such a one was the feast of *Purification*, when *Indas* & they that were with him purified the Temple which the Gentiles before had polluted. Which feast the *Hebrews* call *Cassen*, of this 2. *Mach. 1.*

Festū Purificationis.

2. Mach. 1.

And finally such a one was *Festum ignis* the feast of fire, instituted by the Iewes after they came from the captivity of Babylon, & found the fire of the alter which lay hid in a pit or well 70. yeares and was turned into thicke and grosse water, to be kindled againe, & with the flame thereof to consume the sacrifice vpon the Alter, 2. *Mach. 1.*

Festū ignis.

2. Mach. 1.

Moreover the Iewes did not only add to the number of the feasts instituted by *Moses*, but they augmented the solemnitie of certaine of those feasts which *Moses* appointed. For whereas *Dies Calendarum* or *Neomenie* the first day of the month or feast of new Moones, was appointed only for sacrifice vnto God, *Propter beneficium gubernationis*, and not mentioned in the 23. of *Leuit.* where are named all the solempne festivities: yet the Iewes out of their devotion *ad augmentandum cultum diuinum* for the encrease of the service of God did appoint that the *Calends* or *Neomenie* should be *utatur ab opere*: not to be to offer sacrifice in, but in which they should abstaine from all servile labour, and so made it an holy day and great solemnitie.

Neomenie.

Lev. 23.

Psal. 81.

To this solemnity it was brought in Davids time: Ps. 81. *But cinate in Neomenia tuba, insignis die solennitatis vestra.* Blow vp the trumpet in the new moone: &c. now no day was *insignis*, notable, except it were free from labour: for then every other festiuitie had bene more famous.

And it seemeth to haue bin thus solemnely vsed in Elizabeths time, to whom whē the Shunamite woman went for her dead sonne, her husband said to her: *Quam ob causam vadis ad eum hodie, non sunt Calende, nec Sabbatū.* 4.

4. Reg. 4. Why dost thou goe vnto him, this day is neither the Calēds nor the Sabbath; which argues that they were freed from labour, because her husband insinuated that shee should goe vpon a day when he might bee at leasure from his busines: making in that respect a similitude betwene the Calēds and Sabbath.

August. lib.  
de decem  
cordis ca. 3.

And it was observed till the time of S. Austine among the Iewes, and so in al probability till now: for S. Austine by way of reproofe saith of the Iewish women in his time. *Feminae Hebraeorū melius nerēs, vel aliquid operis facerēs, quam in Neomenijs suis impudicē saltarent.* The Hebrew women were better spinne, or doe any worke, then immodestly daunce in their new moones. so that this seemeth to be a true rule which the Divines putt *Nam licebat iudeis diminuerē festiuitates quas Deus posuerat, licebat tamē eas augmentare.* The Iewes might not lessen those feastes which God had appointed them, yet notwithstanding it was lawfull for them to augment them.

Now for the newe Testament, the Legislator himselfe Christ Iesus instituted no hollyday: for in his life time hee did not abrogate the lawe of Moses, but observed those feastes: neither did the Apostles vntill such time as the lawe of Moses being deade, it might be buried honestly: for the

the Christian religion had not so many ceremonies nor holidais, neither was it convenient that it should, in the cradle, as it had in the strength and full age of it: as also the people of Israel in their infancie in the desert, though the ceremonial law were then given, yet observed but little till they came to the land of promise, neither then also, till that was in peace, and the people of Israel in the height of their glory.

Nevertheless in the Apostles times, as appeareth in the new testament, the Lords day our Sunday was instituted in remembrance of the resurrection of our Saviour Christ: and S. Austine ascribeth most of the greater festivities to the authority of the apostles or general counsels: *ad Ianuar.* but Ambrose vpon Luke nameth the Pêtecost or VWhit- Ambrose. funday to haue bin observed by S. Paule himselfe. *Apud Ephesios Paulus Pentecosten celebrat, relaxat animam, quia si dei cernat ardore fermentes,* Paule kept the Pentecost among the Ephesians, and enlarged his heart, because he saw them fervent in the zeale of faith. It is not probable that he kept the Iewes Pentecost among the heathen converted to Christ.

St. Austine Ser. 130. *de tempore*, notes that St. Paul did insinuate the celebration of the Passion of our Saviour. I. *Temp.* Cor. 5. saying *Magister gentium docet propter crucem annua festa constitui, et uelimus inquit non in fermento ueteri,* The maister of the Gentiles teacheth that annual feastes must be appointed for the passion, and saith that we must feast but not in the olde leaven; and saith he, *adiiciens causam agende solennitatis, ait, quoniam pascha nostrum pro nobis immolatus est Christus,* yeelding a reason why wee keepe a solemnity, because our Paschever Christ hath bin offered for vs. And St. Origen who was not long from the

August ad  
Ianuar.

Ambrose.

Pentecost  
Pauli.

Augustine  
Ser. 130. de  
Temp.  
Pascheve.  
1. Cor. 5.



Origen.  
contra  
Celsum.

Apostles times, speaking against Celsus of holydaies, saith *Dies festos, Dominicos, Parasceves, & P̄scoſtes unusquisq; fidelis celebrat*, Every faithfull mā celebrateth holydaies, the feast of the Passion and Pentecost.

Augustine.

In the times of S. Augustine, which are within the cō-  
passe of the pure primitiue church, these solemnities were  
multiplied, & not only the feastes of the Apostles celebra-  
ted, but of many Martyres, as of S. Cyprian, S. Laurence,  
& Sixtus the Martyr. Aug. vpō the 72. Pl. & the 27. tract.  
*Super Ioan.* and thus farre nothing amisse, till the Calender  
beeing overcharged with false and counterfeite popish  
Saints, we reduced it to the compasse of our most ancient  
and Christian festiuities.

Aug. Pl. 72.  
Aug. 27.  
tract Super  
Ioan.

Al which festiuities notwithstanding this reformation  
haue found their enemies, and oppugning arguments, as  
also this day which now we celebrate.

The former haue two sorts of aduersaries and those op-  
posite and in extremities, for some are prophane in abro-  
gating them, some superstitious in the observation of the.

Petrob-  
siani

Of the former sort were those prophane *Petrobussiani* of  
whom wee read of in S. Bernardes life, and our late Ana-  
baptistes, who hold that these holydaies are *idoneum*,  
that no man hath, nor euer had, since Moses, auctoritie to  
institute them in the old testament, nor in the new except  
the Apostles, who instituted, as they say, the Sunday only,  
and affirme moreover that al festival daies belōg to the ce-  
rimonial law of Moses, & therefore ought not to be among  
Christians, seeing the ceremonies of the old law were ful-  
filled by Christ, and so consequently abrogated: never con-  
sidering that we vse many ceremonial: which were in the  
law of Moses, and abrogated also, *sed non ex vi legis Mo-  
saica, sed ex ratione legis*, but not by the vertue or force of  
Moses



Moses his law, but onely in regard of the reason therof, and many feasts not in remembrance of the blessings done to the Iewes, but by Christ vnto Christians.

The rextes they alleadge are these. *Coloss. 2. 16. Let no man iudge you in meate or in drinke, or in the part of an holyday: you obserue daies and moneths, and yeares, I feare you least I haue laboured in vaine amongst you Gal. 4. 10. Alius iudicat inter diem & diem alius iudicat omnē diem, Rom. 14. 5. Some iudge betwixte day and day, and some call into iudgement every day.* But the first and the last are referred to the feasts of the Iewes, and the second to the solemnities of the Gentiles, as appeareth by the natural course of those texts and the exposition of the fathers vpon those places.

But wee haue for the warrant of our holydaies, first *exemplum legis Mosaiica*, the example of Moses his law, which is alleaged by them that are learned for one reason why our Saviour Christ did institute none: then *Rationem legis Mosaiica*, the reason of Moses his law, to wit a remembrance of Gods blessings. And this die, the practise and authoritie of Christ his Church, since his comming; fourthly, the promise of Christ, *If two or three be gathered together in my name I will bee in the midst of them*, howe much more if the whole congregation vvere assembled, vvhich vvith an armie of praiers should enforce his mercie: And lastly, the counsell of the Apostle, *1. Cor. 4. Omnia decenter & ordine fiant*, Every thing must be done decently and in order. But what order or decencie vvould be found, if every man should serue God at his ovvne pleasure, at his ovvne time, after his owne manner.

They who are superstitious in observing of holy daies are of two sorts; for either they obserue superstitious feasts or obserue the true feasts superstitiously.

Papists.

Of the former sort are the Papists who obserue the memory of so many fabulous and ridiculous Saints, whose Legends are the scoffe and scorne of the world.

Ebionites.

And also the old *Ebionites*, heretickes who taught that Christians should obserue the feasts both of the olde and new testament, both the Sabbath and the Lords daie also, as appeareth, *Euseb. hist. eccles. lib. 3. cap. 27.* Which error many would haue reuiued in Saint *Gregorie* his time, as appeareth, *lib. 11. epist. 3.* and they saie that the Christians which now liue in *Ethiopia* obserue them both.

Euseb. hist.  
eccle. lib. 3.  
cap. 27.  
Greg. 11.  
epist. 3.

Epiphan.  
hær. 30.  
Iran. li. 1. ca.  
26.

Now Saint *Paule* doth so manifestly crosse this opinion of the *Ebionites* that they therfore refused his writings, & termed him an Apostata, as *Eusebius* testifieth in the same place, *Epiphan. hær. 30. Iran. li. 1. ca. 26.*

Centuriatores.

And yet the *Centuriatores Magdeburgenses* doe not lie, as the Iesuits falslie charge them, when they saie *Apostolum Paulum indifferenter obseruasse Sabbathum & dominicum*, that the Apostle *Paule* did indifferently obserue both the Sabbath and the Lords day; for so he did a long time; for the Apostles are noted in the first times after Christ, *Judaizare & Sabbatizare* to be a Iew to a Iew, and a Christian to a Gentile, to winne both:

Saint Paul  
observed  
the Sabbath.  
A& 13.  
A& 16.

That Saint *Paule* obserued the Sabbath appeareth in the 13. of the *Acts*, where *Paule* and *Barnabas* are said to enter into the Synagogue upon the Sabbath day. In the same place the Gentiles entreat that the nexte Sabbath they would preach to them; and Saint *Paule* disputed three Sabbaths at *Thessalonica*. *Act. 16.*

A&amp; 30.

That hee likewise obserued the Lords daie, appeareth *Act. 20.* where it is saide that the brethren came together, *uno Sabbathorum, id est, die Dominica, ad frangendum panem* vpon the first day of the Sabbath, that is, the Lords day, to breake

breake bread: for in a fewe of the first yeares the Apostles observed certaine ceremonial lawes of Moses: because of the weake brethren among the Iewes, as thinges indifferent, and became Iewes to the Iewes to gaine the Iewes: but when the obstinate Iewes and false brethren required the obseruation of the lawe as necessary to saluation, they resisted them earnestly, and stoutly defended the doctrine of the abrogation of the law; and liberty of the Gospel: yea St. Paule reprovved St. Peter at Antioche when hee did *Judaizare* in favour or feare of the false brethren Gal. 2. & Gal. 2. taught that the law was so farre abrogated, that if any mā were circumcised, or observed other ceremonies of the law as necessary to saluation, he could not be saved. Gal. 5. Gal. 5.

And this was the cause why the Ebionites called St. Paule an Apostata because at the first he observed the ceremonies of the law, and afterward refused them vtterly, and preached against them.

They that obserue the true feasts superstitiously are such as doe *Judaizare*, which wil see their neighbour perish before they wil relieue him on the Sabboth day: such was he even of this shire, who lately when his fathers ribbes were broken would not ride for a bone-setter on the Sabboth day: such a one was he who in my memory went out from among vs, and preached in a market towne in this shire, that it was a greater sin to doe *seruile opus in Sabbatho* &c. so to violate it, then to do murder or commit adultery: because the commandement of keeping the Sabboth belongs to the first table, and murder and adultery but to the second.

This was  
publicly  
reproved  
at the Assi-  
ses.

But to speake briefly to the point (for I haue far to goe and little time to spend.) The reason is of no force, but the positio<sup>n</sup> be pestilent: for the abstaining from labour which

is but a ceremonie, is *de iure humano*, not *de iure divino*; and therefore the violating of this commaundement in that point is not so grievous a sinne, though it pertaine to the first table, as murther and adultery, which is against Gods expresse law in the second table.

For may it please you in a worde to vnderstand that in the cōmandement of keeping the Sabboth, there is somewhat moral, and somewhat ceremonial.

It is ceremonial that the Sabboth should be on this or that day, and therefore it is changed to the Sunday.

The quantity of observing it is ceremonial, as to abstaine from al labour, from dressing our meate, and kindling our fire Exod. 35. this also is ceased: we being not so straightned in our feasts as the Iewes were. 3. It is ceremonial that for one whole day or 24. howers wee should abstain frō labor. 4. It is ceremonial that this should once be done in every seaven daies. These two last ceremonies are not changed in Christianity because they had no special signification: those two former were chāged, *Quia umbrae erant futurorum* because they were figures of thinges to come, and when the truth came the figures did vanish.

It is moral that some time should be allowed to the service of God, that we might remēber his benefits & magnifie his holy name: to breake this law which is *de iure divino*, that is, to dedicate no time to the service of God, is worse then adultery, worse thē murther, but to breake the ceremonies of it, which are *de iure humano*, is not so great a sinne as murther or adultery which are of the second table, & *de iure divino*, against the expresse law of God himselfe.

Nowe I come to the enemies of this Solemnity which now we celebrate, of which since a right reverend & learned

Abulen.  
sup 20. cap.  
Exod q 12.  
& Sup. 23.  
cap. lev. q. 1

ned brother of ours hath written very religiously, learned. D Holland.  
ly, and largely, I shal neede to say the lesse; yet thus much  
briefely, That *Reynolds*, *Sanders*, *Stapleton* and the rest of  
the rigide and salt humored Papists take exception espe-  
cially against two points in this Solēnity: the *first* is at the  
*Institutio*, as if it were without auctority (for that it is now  
amōg our solemnities we wil not deny:) the *second* against  
the *manner of solemnizing it*, as though we preferred it  
before the feastes of our Sauour Christ.

For the former, that the magistrate hath had both au-  
thority and practise of instituting holidiaies vpon extraor-  
dinary occasiōs of Gods blessings, hath bin proved both by  
the examples vnder the Law, and vnder the Gospel.

That the Iewes *poterant quotidie institvere festinitates*  
*quarū observatio duraret singulis annis, vel fieret solum se-*  
*mel*, might daily institute holidiaies the observation whereof  
might either continue every yeare or onely be held once, is A.  
bulensis assertion. 1. *Paral. cap. 16. q. 14.* That they appoin-  
ted annual, you haue heard before vnder *mardecheus*, *Ne-*  
*hemias*, *Judas Machabeus*, that they augmented in cere-  
monies some yeare more then other the feasts appointed  
in the lawe, appeareth both in *Esdra*s time when the 2. *Esd. 8.*  
feast of Tabernacles was so royally solemnized that it is  
laid *Non fecerūt a diebus Josue (filij Num) talia filiis Israel*  
*usq; ad diem illum* 2. *Esd. 8.* The children of Israell never  
did such things, no not from the daies of *Iosua* the sonne of  
*Nun* unto that day: and *Iosias* celebrated such a Pasleover  
in the 18. yeare of his raigne when he had purged the Té-  
ple of the Idols, *Quod non fuerat actum a temporibus Indi-*  
*cum Israelitarum usq; ad Iosiam* 4. *Reg. 23.* as had not beene 4 *Reg. 23.*  
from the times of the Judges of Israel unto *Iosias*. That they  
appointed such as are called by the *Civilians Repentine*,

instituted for once vpon a suddaine occasion; appeareth by David who while the Arke was in his house *faciebat omnes dies solennes propter honorem Arce, saltem ad observationem ceremoniarum*; made every day a solemne day for the honour of the arke; at the least concerning the observation of ceremonies. *Abulens* and solemnised the date of his inauguration into his kingdome in this Psal.

That the Christiā magistrate hath at least as much authority in constituting newe festivities, and augmenting the olde, as the Jewes had, cannor with any probabillity be denied. They not only appointed the feastes which concerne our redemption, but the memorials of the apostles, & some holy Martyres. *Constantine* held a feast for ioy of the serling of the Gospel & Christianity in his time. Other Emperors celebrated *auspicio lucis*, the day of their birth: other *Ortum imperij*, the beginning of their raigne: other *festinitates repentinas* suddaine feastes, vpo ioy for victorie over Gods enemies, the Turkes, and infidels. Al which argue sufficient aucthority, both for the institution and augmentation of this festivity.

Which although it had his original at the first fro that of St. Paule. 1. Tim. 2. where he exhorreth *supplications, prayers, thanksgivings, intercessions, to be made for kings, & for all that are in authority*. Especially seeing we had attained to that end proposed by the Apostle, namely by reason of her Maiesties raigne *to have liberty to lead a peaceable and quiet life in all godlines & honesty*. Yet forasmuch as since that time it hath bin confirmed by the consent and approbation of the magistrates, and by note in the Calender, and by special prayers appointed for it, I see no reason, but an high uncertainty of make only, in *Caluino* in his *Caluino*. Thus it liketh to the creature to progreſſe of that

Euseb lib. 1.  
de vita Cō-  
stantini.

1. Tim. 2.

Caluino-  
tunc. l. 1. c.  
18.



that Idolatrie mentioned in the 14. of Wile some vor. 14. 15. 16. Where the father made an image for his dead son, and worshipped it as a God, and ordained ceremonies and sacrifices, which grew to a custome in proesse of time, & was made a law, except peradventure he thinke that there is onely a progresse in sinne & not in vertue, as in their societies from slaunder to libelling: a progresse in Idolatry, as in their Churches from an Image to an Idol, from an Idol to al heathenish ceremonies & superstitions, but no progresse in true religion either inwardly from faith to faith, & fro grace to grace, or outwardly from lesse to more worship, from fewer to more devout and religious ceremonies: which I haue observed before to haue beene the course of Gods Church, both in the olde and new Testament.

To conclude this point. If the particular Church of England had auctority in Queene Maries daies to appoint two solemne and Anniversarie Masses to be yereley celebrated in S<sup>t</sup>. Maries, the one on the 18. of Februarie being the Nativitie of Queene Marie, & the other on the first of October, on which shee was crowned, at which Masses the whole Vniversitie should bee present from the beginning to the end, and there deuoutly praye for the good estate of the King and the Queene, and for the peace of all their graces Realme, and moreover appointed two solemne processions vpo the same daies, being matters of greater solemnity then now we vse in these our meetings: I doubt not to affirme that the particular Church of England hath also auctority sufficient to institute, if it please, the celebration of the Nativitie, and inauguration of her excellent Majesty, with publike sermons, common prayers, & thanksgiving for her godly & acceptable reign, & the vnspokeable blessing received by her, the chosen instrument of



God for our good.

Saunders.

The other accusation is against the *manner of solemnizing* it, with ringing, and bonfires, and anthems, and sermons, and feasting, not onely solemnely, but *solemnly, sine most solemnly*, as though it were preferred before Easter and Christmas, the blessed memorials of our Saviour Christ.

But may it please you to vnderstand that one feast or holiday is said to be more solempne or greater then another for many causes.

Because we abstaine more from worke in it, then in anie other, in this sence the Sabboth among the Iews, was more solempne then other feasts. Nowe forasmuch as no man is forbidden bodilie labor this daie, which they are on Sundayes and other great Festiuities, therefore you see that in this respect it is inferior to them.

Secondly one feast was more solempne then another, because more ceremonies were vsed in it then in others: thus though the Sabboth were absolutely the chiefe feast of the Iewes, yet in this respect without prejudice to the honor of the Sabboth, every feast among the Iews was greater then the Sabboth, in as much as they had a more ceremonies belonging to them by the law of Moses: to graunt then that we had more ceremonies in the diuine service this day then on Christmas day, doth not argue this solennitie greater then it.

Thirdly one feast was more solempne then another, because more assembled together for the celebration of the feast: thus the three feasts of Easter, Whitsonide, and the tabernacles, in which all the people were bound to attend, y<sup>e</sup> to offer sacrifice in the Temple of Ierusalem, were counted greater then the Sabboth, and al other feasts. Now forasmuch

as no man is forced by law to this solemnity, and fewe to solemnize it but the better sorte of the people, & masters of families, in this respect it is inferiour to the Sabbath & other our solemn feastes, to which all men with their families by law are forced to resort.

Lastly one feast was more solemne then another, *Be- cause it was celebrated with greater magnificence and soie-* thus the celebration of the Passeeover was most famous in the time of king *Iosias*, who when he had purged the land from al Idolatry, celebrated the Passeeover so magnificent- ly, that the like was not done, *A diebus illis cum qui iudica-* *verunt Israel.* 4. Reg. 23. from the daies of the Iudges which *iudged Israell*, and in this respect for the joy and magnifi- cence which is vsed in it this day which now we celebrate is a most solemne day, like the day mentioned in my reete, the verie end of the institution of it being, *exultare & let-* *tari in ea*, to reioice both inwardlie and outwardlie in it, which is the last point I intende to speake of.

If this then be the end of the institution of this solemni- tic, *let us & exultare in eo* to reioice and be glad in it, that is, *gaudere in domino vehementer*, as S. Paule saith, *Phil. 4.* to reioice in the Lord greatly: *gaudere in domino non in do-* *na*, to reioice in the Lord, not in the gift: that is, *Non prop-* *ter donum finaliter*, *sed de dono materialiter*, not finallie for the gift, but materially of the gift; & it be done in the high- est degree: both inwardly, *delectatione voluntatis in dono* *acquisito*, in the gladnes of the minde for the good gotten in this great blessing which we now remember: and out- wardly, *per redundationem in exultatione*, that is, *in extra-* *saltatione*; *quia ab anima in corpus salit*, in abundance of joy, when the delight of our soule doth as it were leap forth into our body, so that we doe every one in particular pro- test:

Psal. 84.

test with the Prophet David, *Corn meum & caro mea exultauerunt in Domino*, both my hart inwardly, & my flesh outwardly haue reioiced in the living God, and that in the highest degree, with alreadines and alacritie, eue to dancing as David did when the Arke was brought home, or to melodious musicke as in this Psalme in the day of his inauguration: seeing it is a rule, *Facientes ex gaudio faciunt sicut facientes ex habitu*, those that doe any thing in ioy doe it as if it were done by habit, and facilitie: what preiudice I beseech you is this to our most Christian solemnities, which are *solemnities* in many other and greater respects?

Psal. 73.

Wherefore wholoever thou be Priest or Iesuite which sleepest in thy hart, *Quiescere faciamus festiuitates eorum in terra*, as the wicked man in the Psalme, let vs take away their feasts and solemnities, from the face of the earth, either by our treason on her Maiesties person, or invasion of her country, or by libels and undermining sophismes: rake heede what you doe, *Non est iocandum cum dijs*, it is ill resting with Gods: Princes are the Gods of the earth, Gods immediate liegerenants, to whom hee hath imparted his name, and vouchsafed them a great parte of his externall worship: it is ill iesting with them, to scoffe, or to raile at them, to libell against the or their subjects; either for their allegiance, or religious duties to God in their behalfe, is against that notable rule in the law of God, *Principi populi non maledices*, thou shalt not reuile the prince of the people. He that curseth his Father or Mother, much more hee that curseth the father of his cuntry, the Crowes of the vallies will plucke out his eies, his flesh shall be foode for the fowles of the aire: God himselfe who hath placed the in his seat to governe the earth and the provinces of it, will

Exod. 22.

de-

defende them with many guardes, even as the apple of an eye is defended: it is not flying into forraine countries that can deliver you from your alleagiance, or from punishment due for the violating of it. *Calum non hominem mutant qui trans mare currunt*, you may flie beyond the seas from the natural aire of your native coutry, but not from your selues, nor your natural alleagiace, nor (as I may say) from that natural, or rather supernatural vengeance which attendeth on you: for God either putteth a hooke in your nostrils and brings you backe againe the same way you went, to suffer condigne punishment for these lewde and most vnchristian practises; or you perish miserably like runagates and vagabonds, or exiled malefactours in a forraine countrey.

But to passe over this sort of malicious cavillers; (because I hope and verily thinke that not any one ill affected doth beare me this day, howsoever we be slandered by our mothers children, that we swarme with Papists, that wee fall away dayly in great multitudes, that our chiefe divines whom some note vnder the name of *Formalists*, are ready to ioine both heart and hand with them, to the incredible incouragement of all sortes of Romanistes, and to the dishonour of her Maiesties government, the discredit of this Christian societie, the disparagement of their own iudgements and discretion, who wound to the heart that religion they pretend to defend: of which vpon farther occasion surely we will hereafter haue further discourse.) To passe over this & come to our selues, let vs embrace as wee haue begun the example of this people in the inauguration of king David, and this good counsel of the Apostle, *Deum timeo, Regem honore*, feare God, and honor the king: honor him in thy heart, honor him with thy handes and sub-

D

stance,

stance, honor him with thy tongue: practise no disloyaltie, speake no disloyalty, thinke no disloyalty, no not in thy least thought, in thy secret chamber: for besides that the fowles of the aire will bewraie it, and the clowdes of thy discontented countenance discover it, as I told you of late, there is ever a progresse in sinne, it never stands still, it stands not at one stay, but passeth secretly from evill thoughts to ill wordes, and from ill wordes to fowle actions, and then it is ripe and calleth for his punishment.

And surelie God is verie jealous of the honour of Princes, and least we should in anie sorte despise them and bee disobedient vnto them, because wee be all made of one mould of the earth, as the daies of the yeare of one sunne in the firmament, and therefore are all *parēs in esse naturæ* equall one to another in nature: that there might be a difference *in esse morali* in civile being, God honoreth Princes with his owne name, so that they are called *Gode*, and *Gode appointed*, and the *sonnes of the most high*: he calleth them by his owne name, and furnissheth them with divine and supernatural qualities.

For there is *divinatio in labijs regū*, divination in the lips of the king. *Prov. 16.* so that they do often foresee, foresee, speake, and foretell things to come, and it is noted in the first kings that ever God instituted: for as soone as *Samuel* powred the viol of oile vpon *Saul* he was changed into another man, and the spirit of god falling vpon him he did prophecie among the Prophets: and as soone as *David* was anointed by *Samuel* the scripture saith, *Dirigit me spiritus domini in David a die illa & deinceps*, *1. Sam. 16.* The spirit of the Lorde came vpon David from that day forwardes: and when *Caipha* who was the high Priest sitting in the Consillorie saide, *Expedi quod unus morietur*

*pro populo*, It is expedient that one should die for the people, he said not that of himselfe, saith the text, *sed cum erat p[ro]phet[us] illi us anni prophet[us] a vi[r]o*, but in that he was the high Priest that yeare he did propheticie.

Secondly, there is a certaine depth in the hart of a king, which none can seeke out, even higher then the heaven, & deeper then the earth. Prov. 25.

Thirdly, they haue gifts of healing incurable diseases, which is miraculous and aboue nature; so that when *Phylax* was seene to performe such a cure, the people concluded he should be Emperour as *Tacitus* notes.

Fourthly, they haue power absolute without limitation accountable only to god for their actions.

Fifthly they haue authoritie to blesse their dutifull and loyall subiects, and they are blessed: & authoritie to curse their subiects disobedient, & they are cursed with temporal curse, as I could prooue both by reason and examples out of the scriptures if the time would permit.

And as god is iealous of their honour, so much more of their safeties, and therefore he sets a garde of Angels about them. He keepeth them as the apple of his eye; Psal. 17. He hideth them under the shaddow of his wings: he will not haue them touched, Touch not my annointed, Psalm. 105. Everie touch with hart, with hand, with tongue, is treason *lesus maiestatis*, the maiestie of the Prince is wounded by it, and therefore *David* was sorrie at the hart when he cut but the lap of *Sauls* garment. 1. Sam. 24. 6.

Finally he revengeth their wrongs before his own; reasons against the before blasphemies against himselfe *propter bonum universi* for the good of mankind, and more severely then his owne with temporal punishment.

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Finally he reuengeth their wrongs before his own; treasons against the before blasphemies against himselfe *propter bonum uniuers* for the good of mankind; and more severely then his owne with temporal punishment.

If I should instance in these gifts and graces

withal, god hath plentifully endowed her excellent maiestie, and stand to amplifie the wonderful depth of the wisdom of her hart, evident to her Counsel in her most weightie affaires, to her subiects generally in her diuine speeches at every parliament, to vs in particular in her excellent orations beyond admiration and imitation: or this gifte of prophetic, as I may call it, whereby shee hath foreseene, foretold, and, if I may so saie, forespoken that which an ordinarie wisdom could not imagine: or her manifold blessings on well deserving subiectes, confirmed as it may seeme, by god to them and their posterity, if they walk in loialtie and true obedience: or the supernatural cures of weake diseased people; amounting to the number of three or foure hundred a yeare: or the diuine providence of God in defending her as the apple of his eie, from so many treasons, conspiracies, rebellions at home & abroad; it might be thought by some of the maligners of this festiuitie, that I stand more vpon the praises of my earthly mistres, then vpon the honor and glory of my heavenly Lord and Master.

Wherefore leaving these things to your particular consideration, let vs conclude with that other part of St. Pauls counsel, with honoring praising & magnifying God the author and preseruer of this great blessing: & because no ceremony was ever more acceptable to him then oblation and sacrifice, and *sacrificia legalia* sacrifices of the Lawe be abrogated, let vs offer to him our spiritual sacrifice.

Phil. 4. First our almes, the workes of mercie & charity, which is the oblation of our temporal substance; & St. Paul calls it *Hospitalitas acceptam & placentiam Deo, a sacrificio acceptam* and pleasing vnto God. *Phil. 4.*

Secondly the humbling and mortifying of our bodies, which

which is the oblation of our corporal substance, & St. Paul *Rom. 12.* calls it, *Rom. 12: Hoſtiam uiuentem, ſanctam, Deo placentem*, a *living ſacrifice holy and pleaſing unto God*.  
 Thirdly our deuotions in praiſing and magnifying God for this admirable bleſſing; which is the oblation of our ſpiritual ſubſtance, and St. Paule calls it *Heb. 13. Vocat ad Heb. 13.* *ſanctus the ſacrifice of praife*, and interpretes it, *the fruit of their lippes which confeſſe his names* and *Oſe. the value of Oſe.* our lippes, and our Prophet *Pſal. 26, Hoſtiam vociferationis*, and *Lyra, hoſtiam inibilationis*, that is, the ſacrifice of thankſgiving and ioy.

To conclude, as her excellent Maieſtie with the Prophet David in this *Pſal.* cries out in remembrance of Gods benefites in his miraculous preſerving her ſo many yeares from ſo many dangers, *Non moriar ſed uiam* I ſhal not die but live, *ut narre opera domini*, that I may declare the workes of the Lord.

As we with the Priettes in this *Pſalme* doe benediſcere *populo ex domo dei*, bleſſe the people of the houſe of God celebrating his benignity ſaying, *deus dominus*, & *illuxit nobis*, God is our Lord, and hath us this day enlightened vs with the light of the Goſpel, and as it is in the olde tranſlation, doe conſtitute *diem ſolennem in condensis*, ſo that the people of god come together in *denſitate plebis*, as *Lyra* calls it, in great abundance, and *uſq; ad cornua altaris*, ſo that the Church is filled even to the doores.

So let al good ſubiects ioyne with this people in celebrating this day, and ſing *Hanc eſt dies quam fecit dominus, exultemus & lætemur in ea*, This is the day which the Lord hath made let vs reioyce and be glad therein. *O domine da ſalutem*, O domine da *proſperitatem*, O Lord ſend her ſalvation, O Lord ſend her proſperity: *Non moriatur ſed uiuat*,

let her not die but live, that shee may declare thy wondrous workes to many generations: that wee solemnizing many of these daies to the glory of thy name, and comfort and ioy of our owne harts, may after this triumphing, triumph and reioyce with thee in body and soule in thy everlasting kingdome: through Iesus Christ our Lord: to who with the Father and the holy Ghost be all power honour and glory both now and ever.

**FINIS.**



